We seld, occasionally, a number of the Examiner to persons who are not subscribers, in the hope, that by a perusal of it, they may be induced to subscribe.

Central and Executive Committee on Emancipation.

W W Worsley, Wm. E. Glover, David L. Beatty, Bland Ballard, Thomas McGrain,

Wm. Richardson, Reuben Dawson. Patrick Muxey. W. P. Boone, Lewis Ruffoer. James Speed.

Wst. REMARDSON, Treasurer. BLAND BALLARD, Corresponding Secretary.

Emancipation Meeting. There will be a meeting of the friends of Emancipation without distinction of party at Jerrensorrown, in the County of Jefferson, on Saturstates for the Convention.

A Word to all Chelstians in Kentucky. A time has come in Kentucky when the christian population of that noble and rapidly advancing State will speak and vote like christrans at the polls, and demonstrate its love of liberty and right, by extending them to everything in the form of man, that breathes its air or treads its soil. It will be her greatest honor, as I am sure it will be her greatest interest, to be first in this great work."

ALEXANDER CAMPBELL.

The Bible and Slavery.

We learn from a frience in Monroe county, that the pro-Slavery men there are continually quoting the Bible in support of their beloved institution, and that the twenty-fifth chapter of Leviticus is an especial favorite with them. Our friend desires an expression of our opinions upon this subject, viz : The relation of the Bible to Slavery. We cheerfully comply with his request, for the subject is an important one, and well worthy of earnest and thorough con-

1st. We readily admit that, in the chapter referred to, the 25th of Leviticus, and in other parts of the Bible, the existence of slavery i recognised. But what then ? Are we to infer from this fact that Slavery is right and intended by the Creator 40 be perpetual? Every reader of the Bible, every student of Jewish history, knows that many things were tolerated among the Jews, which no Christian would for a moment think of defending. Polygamy, the law of the blood-avenger, and arbitrary divorce, are instances. These things existed among the News, and are recognised in the Old Testament, but does any Christian therefore regard them as right in themselves, and intended to be perpetual? Certainly not. The Saviour himself has taught us how to regard all such practices and justitutions. (See the 19th chapter of St. Matthew.) "When Jesus, in answer to the his wife for every cause ?" proclaimed the selemping and binding nature of the marriage God bath joined together, let no man put freedom. gaunder," he was immediately referred to the system of divorce as existing under the Mosaic men now quote his authority in favor of Slavery. How did Jesus reply ? Very briefly, but your wives; but from the beginning it was not cause of the degraded condition of society. which Christianity frowns upon and utterly condemns. The existence of Slavery under the gamy and Arbitrary Divorce proves them to be right. Moses did not originate nor sanction He merely tolerated them. Moses did not ori- table a manner as circumstances would admit ginate nor sanction Slavery, but merely tolerated it, and gave laws for its regulation. Thus, in the 25th chapter of Leviticus, so often quoted, Moses does not command his people to hold slaves, but he commands them, if they do hold them, to procure them from the heathen nations around. He tolerates, but does not decree, Slavery.

2d. All the laws instituted by Moses for the the evils of slavery. For instance: If a master maimed his servant, even though to no must be allowed to live where he chose. (Deut. the case, 23: 15, 16.) The language of Moses in this passage is very strong and emphatic: "Thou

The weekly rest of the Sabbath was for him no herself of the great and obvious facilities she afless than for his master, and the master was ex- fords to manufacturing skill and industry.

rather inconvenient.

3d. The Hible looks, not to the perpetuation, but to the cemation of Slavery.

America, if for so slight an injury as the toss general and epidemical of a tooth, the slave should become free; if amount of fidiacy, falsehood, or figures can influence is constant and epidemical.

But it will, doubtless, be alleged that hired there were an utter prohibition against deliver- disprove. ing a runaway slave to his master, and if every such slave should be at perfect liberty to chose his own place of residence, with the assurance that the unjesty of the law was solemnly pledged to defend him from oppression? Under such laws-laws looking to the interest of the slave, rather than of the master, Siavery would speedimillions of bondmen. Surely, then, in Palestine, where the number of slaves never was large, it must have been impossible for slavery to be perpetuated. A doom was upon it. It must die. It did die. There is not the slight. entire : est evidence that slavery existed among the day, the 2d day of June next, to nominate candi- Jews at all in the days of the Saviour. It existed in Greece and Rome, but not in Palestine. of the Mosaic law.

The spirit of the Bible, of the Old as well as the New Testament, is adverse to slavery .-Every render of the sacred volume is familiar with the strong and startling language employed in Isaiah, 58, 6: "Is not this the fact that I have chosen? 'To' loose the bonds of wickedoppressed go free, and that we break every gole?" oppression of every kind. And sutely no arguments are needed to prove that the spirit of the

"All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Such is the sublime declaration of the Saviour; the rule by which life is to be governed in all its relations, How plain and easy of apprehension! The youngest child can understand it. How comall its departments and duties. It embraces every class and condition of human beings, high and low, rich and poor, bond and free. No man is sible distance between any two given points beyond the jurisdiction nor exempt from its obligation. It is Christ's law of human brotherhood, a sublimer law than that which guides and governs the planets in their majestic march through the heavens. Let the grandeur of this law be once appreciated, and its solemn obligations felt, and every form and kind of concession would cease. There is but one class of men, who can find any sanction for slavery in the New Testament, viz .- men who wish to bene slaves themselves. If any of the newocates of slavery in Kentucky belong to this class, they can consistently appeal for authority to the word of God, for, in euslaving others, they others do to them. To this class of men the relation in these impressive words, "Whom rights, the Magua Charta of civil and religious

A Borrld Scene.

faw. The Pharisees quoted the authority of of a drunkard from the St. Charles (Ill.) Register Moses in favor of divorce, as the pro-Slavery of the 11th inst. Read it to the tippler, --it prenches powerfully:

We witnessed one of the most horrid scenes very decisively: "Moses, because of the hard- on last Sabbath, that we ever beheld, of the so." This is conclusive. Many things were There was no inquest held over the body, as all he instrument of death, a jug, was sitting by Slavery to be right, than the existence of Poly. previous to his being found. The rats had discorpse the most awful speciacle we ever behell

The Richmond Whig says that no country in the world presents so wide a field to capital. regulation of slavery were designed to mitigate facts, so deeply interesting to all who wish to more enjoyed by me than by them; and hence, greater extent than to the lors of a tooth, (Ex- to manufacture have not already been made on as the emancipation of slaves. But, alas ! musodus 21: 27,) the servant became free. Again: a large scale, and that northern capital his not The slave, who ran away from his master, found its way to those sources of profit, to a could not be delivered up to his master, but much greater amount than has hitherto been sequently, half the arguments for emancipation

Here, then, we see northern capital and northshall not deliver unto his master the servant bowelled treasures of Virginia, and to promote which is escaped unto thee." Absolute prohi- within her borders those manufactures for troubles. bition. "He, the servant, shall dwell with which she enjoys so many facilities, and which thee, even among you, in that place which he would doubtless be found to be richly remunershall chose, in one of thy gates where it liketh stive. Nothing is more common now than for place their own children in circumstances the him best." The runaway slave was to be at the advocates of slavery to assert that Virginia most favorable for their intellectual and moral perfect liberty to chose his own place of resi- and Kentucky are more prosperous than the of children to take upon them the habits of those dence. And then are added these few, yet all- free States, and they produce statistics to show amongst whom they are reared, even to the very comprehensive words - words which beautifully that the average wealth of persons in these tones and inflexions of the voice, the gait and embody and illustrate the spirit of the Mosaic slave States is far greater than that possessed by muscular movements of the body, and set law : "Thou shalt not oppress him." Upon the inhabitants of the free States. Admitting phrases of speech, constrains every conscient oppression of every kind the law of Moses this to be true, is it not a very singular thing subject of early, nay, of infant associations frowned. For the poor and neglected it had es that these more prosperous and wealthy indi- sensible, as he ought to be, that no after trainpecial consideration. It came between the viduals should call on the poorer men in the ling or education can ever fully efface or cradimaster and the slave, and with its panoply pro- free States to come among them and bring their cate these, especially in the more sensitive and tected the slave from the violence of passion capital and invest it in enterprises which will rashly and for a very pairty consideration, en-There are other regulations designed to miti-gate the evils of Slavery. An able writer, Bas-of Virginians are more than twice as great as con, has stated, "Under the Jewish law, in those of the people of Massachusetts, why do than of the outward and physical ? - It is an certain cases, the female slave became entitled the Virginians coll on their Yankee friends to axiometic truth, known and acknowledged by

to the privileges of a wife, or in default of these, come and dig their coal and iron, and employ all. to her freedom .- (Exodus 21: 8, 11. Dent. 21: their capital in creeting manufacturing estab-10, 14.) No master, who became a father by lishments? Way do not these extraordinarily to take their first lessons outside the paternal his female slave, increased, in that way, the prosperous and wealthy Virginians engage in roof. They place them in no public school nor number of persons doomed to bondage." This manufacturing and thus save the large profits suffer them to form an acquaintance beyond the same writer goes on to observe, "That there- to themselves? The truth is, the reason why ligious institutions of the Jewish nation were, Virginia calls on Northern capital is to be found forms as they regard to be models of elegance in many respects, calculated to afford relief and in the fact she has neither the active capital nor and good taste. Nor will they, even under their privileges to the slave. Being circumcised, he the enterprise necessary to take advantage of own roof, admit a private tutor whose manners was no longer regarded as a heathen, but was the elements of prosperity and wealth which which they themselves have set up. bound to the worship of the God of Israel. nature has lavished on her busom, or to avail

pressly enjoined, in reference to this privilege of The few manufacturing establishments over his servants, to remember the toilsome bondage which the Southern people rejoice so often, have what shall we think of the Christian wisdom, of Israel in Egypt. (Deut. 5: 4, 15.) In all been built and started and curried on almost ex- piety and paternal affection of those Christian the sacred festivals, the servant and the hand- clustvely by men from the free States. There parents, who, reckless of the associations and maid were to partake no less than the son and is not energy or enterprise enough in any slave them, from the nursery, to the inmutes of negro the daughter, and Israel was to remember, State to break up the old and absurd order that kitchens and negro cabins, generally more dethou wast a bondman. (Deut. 16: 11, 12.) prevails, and to embark in new and profitable graded in morals and implety than in condition The tendency of all these things was to create business of any kind. Slavery dendens every sympathy and kind affection between the master and consigns those whom it infects to a Christian picty and paternal affection would deter and his servants, and to prepare the latter liopeless lethargy, which chairs the free spirit sire a place amongst the pure in heart and the

to Siavery, wise and humane, and well fitted to me ameliorate the condition of the bond-servant, prise, of the man in the free States, on which logs of the great Master, who said, - "The and to cause him to be regarded as a brother the men in the slave States rely to develop the children of this world are more prudent in conrather than a slave. We should imagine that resources around them, and to introduce mannRef we care not whether the in the bushess the pro-Slavery men would find it hard work to factures, le, in itself, a most thorough refutation or the parlor; the bed champer or the drawing

gulation of that institution in the United States. perous than the free States, where are the evi- feet will be the same. Impious and fifthy comcome of its provisions, we fear, would prove dences of the fact? Answer us not by addu- munications and contaminating examples, like ing tables of lying figures, but point us to fately in the palace and in the pofter's lodge. the inevitable effects of the laws to which we be done, and but few of those men who use the America, if for so slight an injury as the loss general unprofitableness is a truth which no

Another Helper in the Field.

It is with sincere joy that we place before our readers the following passages. They are from the pen of a man of powerful mind and vast influence, one who is regarded by tens of thousands in Kentucky with affection and reverence, ly disappear even lu America, with its three D. Alexander Campbell. We have made large quotations from the article which is found in the May number of the Millennial Harbinger, and only regret that the space at our command will not permit us to publish the article

"What is the duty of a Christian citizen of Kentucky, on the present occasion, is the question which every conscientious man will propound to himself. A time has come when no It had faded away before the benign influence citizen of that State can say,-"I can neither prevent nor perpetuate the indefinite continuance of Sisvery in Kentucky. I did not put it apon the State nor can I take it off." By a single clause in a new Constitution you

may put an end to it beyond a given day. The Ruler of nations, in his providence, is now conferring this power on every voter in the State, by proposing a convention for new modeling the Constitution. By his vote, every citizen may, ness, to undo the heavy burdens, and to let the from and after a given day, be regarded as, in very deed, an institutor or annuller of Slavery in Kentucky. This is the only point which, in Such is the spirit of the Old Testament, a just, the present paper, I intend to commend to the humane, and kindly spirit, utterly opposed to consideration of every voter to whom these prosents may come.

It is, indeed, the boast of the American pe de that they can create or annul their own in-New Testament is a free spirit, the very spirit of stitutions; and that, thereforg, they live under laws of their own creation and adoption. then, Slavery is to be the inhetitance of their heirs and successors, it must be, and it can be only by the suffreges and free voluntary choice of the present citizen voters of Kentucky.

That the present existing slave population Kentucky is perfectly disposable on the part of Kentucky, is proved to a demonstration in Mr Cluy's letter. It requires no impired prophet to predict, that in some twenty-five years, or prehensive! "A'l things whatsoever." There the project submitted, Kentucky would be at is no limit, no exception. It applies to life in free from Slavery as Pennsylvania or Ohio And that she would be much enriched by the one of every slave she possesses, is as demonstrable as that a straight line is the shortest pos-Eut, in a moral, or rather in an evangelica point of view, " Is it desirable that it should be emaned?" To answer this question discreetly we must first look into the oracles of Jehovah

nayest be made free, use it rather." And to a Christian master the same spirit of wisdom mith,-" If thou, too, desirest to be made free " it rather." The law that binds the slave ainds the master, as the law that binds the husband binds the wife. The Carried master has duties to perform to his slave for which he is held bound to the State; but higher duties than these, for the performance of which, he is held more firmly bound to Him who sits upon the throne of eternal judgment; before whom the master and the slave stand upon a perfect level. Now, the great question is, what are those are merely doing to others as they would have duties which Christianity enjoins? Good and comfortable food and raiment, and necessary and medicine, comfortable lodgings, reasonable labor, - no more ! Yes. He is "to render to him whatever is just and equal." He is We copy the following account of the death to teach, instruct and evangelise him by all the as his slave what he would have his sinve do for his servant the master.

Such a change would open his eyes more than ness of your hearts, suffered you to put away body of one David Shields, which was found visious and dream dreams." He would combout one mile south of this place, in an old vz. mune with realities. He would think ten times cated gabin a few rods off from the main road, about the soul and once about the body. He would now no longer look upon the slave and permitted under the Mosaic dispensation, be- the friends of the deceased, and the many who his mule as consubstantial, co-equal and cowitnessed the condition of the body as found, leternal. He would not more than green corn judged that he came to his death by intoxication ... and dry ... in their season. He would ask more than a blanket and a bed, a cabin and a fire. He would ask for more than calomel, a lancet and laws of Moses, therefore, no more proves dead; he was seen last, on the Friday evening a skilled doctor, when sick. He would ask for the bread and water of life, and for the physifigured his face by cating off his right check, and clan of souls, and not to give him these be also one side of his nech; thus rendering the would regard as an unpardonable sin. But this is not all. His mind must be cultivated and divine and eternal. This calls for much teach ing, either on the part of the masters or some one eise. And the law, wherever it exists, that inhibits the slave from going to a common school, only obliges his Christian master to open for him a private school in his own house, or on ists who may desire to invest money in manu- his own premises. He must then become facturing enterprise, as Virginia does at the school master himself, or find a substitute on present time. Her mines of coal and iron may It was such reasoning as this, and not the absothe peril of renounced allegiance to Jesus Christ. he regarded as utterly inexhaustible. The ex- lute scriptural unlawfulness of Slavery, that tent of the coal region is computed to be twen- constrained me to emancipate and set free from ty thousand square miles. After stating these Slavery, not my slaves only, but myself. I see the Old Dominion prosperous, the Whig from that day till now the emancipation of masadds that it is a matter of surprise that attempts term is full as much an object near to my heart ters sometimes, as well as slaves, bug the chains that englave them.

are yet to be considered. Masters and mistresses generally, have children themselves, and Christian masters and in stresses have, not unern enterprise are called on to develop the em- frequently, a larger number of these blessings than others. And hence arises a new world of

tuted an imitative creature, constrains Christian development. This susceptibility on the part phrases of speech, constrains every conscienyield them a very extraordinary profit? If it counter these risks and consequences. Who

circle of their own approbation, till their manners and habits are moulded after such types and fill not up, in a good degree, that standard

If such be the philosophy and taste of the practice of those who seek to obtain precedence and rank amongst the grandees and nobles that surround the thrones of earthly sovereigns, for the privileges and honors of freemen."

Such are some of the Mosaic laws in regard tetter order of things.

The fact that it is the capital will and heaven! Must we not explain such incon-But we care not whether it be in the kitchen

the malaria of plagues and pestilences, strike as

those substantial evidences of wealth, prosperi- as in the castle of the baron and in the cabin of ty, and general comfort which all men can ap- his humblest serf. It was an oracle of a Gre-In proof of this statement, we refer, first, to preciste and no man can mistake. This cannot clan sage endorsed by an Apostle, -" Evil corner to the Editor of the New York Tribune. We author. matters not where they are promulgated nor by How long, think you, could slavery exist in truth of the inferences drawn therefrom. The these sinister influences, both by precept and example, but their efforts are occasional and sporadic, while the opposing and contaminating

much preferable. This with me, at one time, passed for an apology; but it ceased to be satisfactory. Hired servants are more easily changed, however inexplicable the mystery the fact is incontrovertible, that children are generally more attached to black than to white servants, more of white persons. Still, parents having a choice in the employment of white servants, can select and dismiss at pleasure, and as Christians nating influence, and prefer those of moral and

Christian character. But if contamination must be the consethe form of hired servants or of slaves, the Christian parent can neither justify himself nor be justified in exposing his infant offspring knowingly and willingly to such influences as may imperil their moral character and their eternal destiny. So that the question before us is not a choice of evils, but a repudiation of all evil influences in this most delicate and absorb-

ng of all interests on earth. But we must press this point a little farther. The intercourse between a master and a slave. however kind and generous the former, and however pliant and obedient the latter, is, on the one side, essentially dogmatical, absolute, and lordly, on the other side, cringing, service and abject. Moster and servant, it is true, are correlate terms; but not more so than tyrant and slave. We may, indeed, have severe masters and mild tyrants, surly servants and agreeable slaves. But there is a lawless absolutism on the part of a slave master, and an unrestricted submission on the part of his slave that constitute the essential and differential attriutes of the relation; while there is but a limited authority on the part of an ordinary master, and reserved rights on the part of a hired servant, that compared with the former, reuers the latter relation safe, virtuous and hon-

Moreover, the intercourse of the parties in he latter relation, is always maintained under he possibility, and frequently under the probability of exchange of circumstances, either in he parties themselves or in their immediate lescendants, which greatly modifies and moderates the feelings and conduct of the parties, which can never enter into the constituency of onsideration of a legalised master and slave.

Cruel masters are few compared with the hu nane, yet the tendency of the relation is to de-Paul once said to a Christian slave, -" If thou grade rather than to elevate the servant, and t ender haughty and tyrannical the master. There is a certain point, above which the servant dare not be elevated, and a certain point below which, the master must not descend These exhibitions are unfavorable to the proper

neal education and development of children The interiority and comparative unders of the negro race, owing both to nature and to circumstances, is most unfortunate as respects the moral culture of the young masters and mis ass, -and if you defraud them God will hear children. They cannot distinguish how much ton-plantations? The people of the South are To every other class it is mankind's till of their cryand punish you. But is this all? Does of this mannerism grows out of the duliness of the law of Christ demand no more from a Chris- the servant or out of the attitude of the master. tian master, for his slave, than food, raiment Before it can make this discrimination, its taste Christian masters of real discrimination and of good taste, will not, on this account, on any occasion, issue an ill-tempered, unfeeling or means in his power. He is just to do for him lordly mandate in the presence of his child, well knowing that it would acquire the habit before him, were he himself to become the slave and it could comprehend the most justifiable reason which he could propound.

But it would be the work of a volume rather than of a sheet to develope the moral tendencies be equally opposed in its spirit and tendency, as ordained and established on our statute books, slave, or, as many prefer to express it, master and servant, is recognized in the Law and the this relation is that which few seem to compreservant that which is "just and equat" Christian principles, seems yet a mystery to Polygamy or the custom of Arbitrary Divorce. The body was removed and interred in as respected to the conception of things spiritual, Christian precept interpreted and applied acmyrisds of nominal Christians. Were that of the South. cording to the genius and spirit of Christianity, the servant would be more an object of envy that his master. But existing laws and institutions in Virginia and Kentucky are greatly the 25th inst.: adverse to the rights of man and the rights of Christians in these particulars, and constitutional reforms are necessary and unavoidable. The genius of the age is against Slavery. A King in Virginia or Kentucky would not be in

boasted liberty and progress of our country. advancing State will speak and vote like Chrisbe first in this great work.

It is no utopian scheme that has been offered that its inclined plane is too long. On that account it will be the more practicable, the more popular, and the surer of effect. But it will move more rapidly than many seem to think. It will measurably free Kentucky of this incubus in half the time contemplated, and that without the sacrifice of any real interest. By being first in this great cause, she will lose less and gain more than any Slave State in America. But it is her State honor, her moral character. her Christian excellence, her social happiness that I desire to see advanced and consummated. Prograstination in this case would be folly, consummate folly. It can be easier and more safedone new than at any future period. The betacles will always increase. If there is one good reason this year, there will be two next year, and so on, in constant progression. It is

mancipation now, or Slavery forever: With this view and in these feelings I make these suggestions. Though hastily sketched, in the midst of many interruptions and without revision, they are dictated by an attachment which is not feigned and an admiration which is not professed for a people dear to me from many associations, and in whose political, moral and religious elevation I cannot but take the greatest interest. I believe I have as many true, personal and cherished friends in that fact, will not permit their sons and daughters great Commonwealth as any one in Virginia could have, and it is in this belief and under these convictions that I feel constrained to say what I have said, and to urge on every friend of God and man, the importance and necessity of not suffering a new convention to assemble to revise its Constitution, without the insertion of a clause that will either fix the destiny of Slaveany time in their primary assemblies, a power, effectually to express their views and wishes without the intervention of another convention, and by a decided majority to say with supreme authority, the days of Slavery in Kentucky are numbered and registered with those beyond the flood."

again crowded with venders of the necessaries and luxuries of life, and our hotels enlivened by the presence of visitors from the country, who were rather scarce during the cholera visitation.

The Maysville Herald of Monday evening says:

Ellwood Fisher.

regards as false and injurious, we insert with the letter to the especial attention of our reaested us greatly.

We know not how this letter may strike others, but it seems to us a very peculiar docuservants and nurses are not, in the aggregate, ment indeed. Mr. Fisher asserts that so far from being an abolitionist, "he has uniformly taken the side of the South in the controversy and then their influence, where evil, is but oc- with the North, and that on the ground, that the asional; where as slaves are always present and ovils belonging to Southern institutions were their influence constant and familiar. Besides, less than those of Northern." And yet be admits that "he went so far in the strictness of his Quaker education, as to refrain from using unreservedly under their influence, and more as articles of dress the products of the cotton imitative of their seculiarities than of those fields of the South and the cotton-locus of the North." This is taking the side of the South and Southern institutions with a vengeance! they are bound to reprobate these of contami | Refusing to use cotton, the great staple of the South, because the production of slave-labor, and thus adopting a course which, if univerpience under any foreign influence, whether selly pursued, would strike a fearful, if not fatal blow at the South and the South's most cherished institution, and yet uniformly taking the side of the South, because the evils belonging to Southern institutions are less than those of

> This is certainly a very novel way of manifesting friendship. Mr. Fisher's friendship must be as peculiar as his logic.

"But," says Mr. Fisher, "this was before secame of age." Does Mr. Fisher then mean to have us understand that his refusal to wear cotton was merely an act of boyish immaturity to be, will hardly do, for he had just before asserted that "instead of being an advocate of Quaker education, as to refenin, &c." His re- lecture. fusal, then, to use the products of Southern institutions was owing, not to boyishness, but to Mr. Fisher ceased to be a Quaker? Every body who knows him knows that he claims to be, not only a Quaker, but a very strict Quaker, just as strict a Quaker now as he ever was .single-heartedness of boyhood.) but the strictthat strict Quakerism, which causes one in youth to regard slavery with abhorrence, an frain from using the products of slave-labor, advocate of slavery.

thousands. You know, also, that some of the tresses-the children of Christian slave-holders- most enthusiastic have proposed to give you a Their stupidity or comparative duliness calls public dinner in attestation of their admiration ters and mistresses in issuing their instructions what? Your strict Quakerism, which would this is one of the main positions of his lecture. blow to an enterprise of humanity for the min not accustomed to be grateful for such favors. No. Mr. Fisher, it is for your advocacy of slaveis vitiated and its habits are formed. Some ry that they admire and extel you. You, the drict Quaker, have throughout the South the enviable reputation of being slavery's warm friend and powerful advocate.

You will say, then, that the Southern people misunderstand you-that you are not an advocate of slavery. Ought you not, then, to endeavor to correct their misapprehension? Ought of this unfortunate institution, in the midst of you not to address a letter to the Editor of the a republican and Christian people. It seems to Charleston Mercury, to inform him and his readers that you are no defender of slavery but to both. True, indeed, as we have before a Quaker, a strict Quaker, and that strict Quaabundantly proved, the relation of master and kerism compels its adherents to regard slavery Gospel of God. But the evangelical use of refusing to use the products of slaveslabor !-Your letter to the Tribune puts you right behend .- The Christian muster rendering to his fore the people of the North-a letter to the Mercury will do you justice among the people

Letter from Ellwood Flaher. To the Editor of the N. Y. Tribune:

ELLWOOD FISHER UNMASKED .- "The Caire (111) assumes as their purport. Delia says that Ellwood Fisher, who is figuring quite extensively in the Southern Loco-Foco press, as the author of a lecture in favor of the genius of our political institutions and the but has turned 'Democrat;' was a rank Aboli-A time has come in Kentucky when the treme; considers him a great reasoner, but thinks stitutious and customs of the North, and the become an apologist for African Slavery in the middle of the XIX h century in the Model Republic of the world

It would be difficult to condense in the same space a greater-number of falsehoods and mis-Quaker and have "been turned out," or that I ever "was a Whig," or that I ever "was an Abgress of liberal reform everywhere."

I was a Member of the Society of Friends, and voluntarily withdrew when the Society divided, some years ago-and on that account dox, after appointing a Committee, which insisted on my union with them, which I declined, and which delayed all proceedings against ing in unity with them, and for nothing else .-Not a single act of immorality was alleged or suggested against me in any of our conferences, ed." The only complaint was, that I would not recognise their portion of the Society as the Society, exclusively, nor attend their meetings. I declined recognising either portion, on the ground that each had undertaken to act separately, in the name of the Society, and in disregard of the others, to the standing usage of the Friends, which required the acquiesence, ry within its precincts, or give to the people at expressed or implied, of all present in all their

Instead of ever having been a Whig, I have been, ever since I became eligible as a voter, an open advocate of Free Trade, and an opponent of all connection between Bank and State,-Instead of ever having been an Abolitionist, I have uniformly taken the side of the South in the controversy with the North, and that on this was before I became of age.

The Lecture on the North and the South was

and a citizen of this State-soon to be the most sting and able one on both sides. In this city, although we have an occasional case, the alarm has subsided, and no apprehension seems to be felt by the prodent and watchful. two sections, particularly as those who defended the South were daily dared to the argument, all may form their opinions of the discussion.

Lecture were partial and sophistical, it was for As we have published in the Examiner the the champions of the North to make it appear, articles from the Cairo Delta, which Mr. Fisher as the approbation and circulation which the Lecture beceived in the South had given it on authority and consequence far beyond anypleasure the following letter addressed by him thing that belongs to the humble name of the

But, instead of refuting it, how does The Tre hune believe- The Tribune, which aspires to b nave anuded. It is impossible for slavery to figures manufactured and arranged by Fisher whom expressed. I am aware, indeed, that the letter to the especial attention of our reasonation of our reasonation of the philanthropy of the many Christian parents endeavor to counteract ders. It will doubtless prove as interesting to and his friends, have any confidence in the latter to the especial attention of our reasonation of the philanthropy of the many Christian parents endeavor to counteract ders. It will doubtless prove as interesting to a sort of organ of the philanthropy of the many Christian parents endeavor to counteract ders. It will doubtless prove as interesting to a sort of organ of the philanthropy of the many Christian parents endeavor to counteract ders. betakes itself to the propagation of slanders on the character of an opponent-slauders from a remote and obscure paper, located instinctively in the lowest place in the West-a paper whose morality is as minematic as the atmosphere of its circulation. Surely such a thing cannot be adapted to the faste of the capital city of the Empire State of the North.

ELLWOOD FISHER. Cincinnati, 5th Mo. 2, 1849.

Remarks on the Above. Mr. Fisher will need no assurance that the meeting, Mr. Schwarz was chosen President, and paragraph he quotes was not seen by the Editor Mr. Schafe Secretary. Mr. Tompert was then of The Tribune before its publication. We say called upon to address the assembly, which he nothing of its truth or falsity, leaving the readid. He began his speech with the declaration der to judge how far its statements are over- that he considered the revision of the Consider thrown by the rejoinder. We know nothing, tion of Kentucky by the people of the Shite and desire to hear nothing, adverse to the cor- as the mightlest question of the day, and of all rectness of Mr. Fisher's private character, while the points involved, that of slavery was the we regard him as the most unsound reasoner, most prominent. He thought the slavery querand holding the most extravagantly absurd tion had been started by the whige and office. opinions of any sane man of our acquaintance. holders, in order to smother this revision; all the Of course, when we battle him, we prefer to at- State and city office-holders were going los tack his theories, where we know we have him Emancipation, and riding the black negro your at disadvantage, rather than his morals, which in order to hold their places with greater we believe and trust are all right. we believe and trust are all right.

Mr. Fisher complains that his pumphlet has to see slavery abelished, but he was not in favor not been answered. We think it has been, most of the plan that had been proposed; for, in the effectually, in the National Era and elsewhere tirst place, the abolition of slavery in this way. We have ourself written as much in reply would require much too long a time; nearly a to it as we should feel obliged to do, had his hundred years might clapse before its compleleading proposition been an argument for tion; in the second place, by this plan, Cerman and folly? This excuse, if excuse he designs it the revival of the venerable institution of sac- labor would be reduced in value. Louisvilla rificing our children to Moloch, as in the good and Jefferson county have eight thousand and old times. We did not think more necessary, some hundred slaves; by the new scheme of slavery, he went so far in the strictness of his yet, to oblige him, we will refer again to his Emancipation the negroes, as they become free

cial institutions and condition of the South sumed that each year there will be 300 hegiors Quakerism, his strict Quakerism. Well, has compared with those of the North-and how hired out, which in three years would make do you think he maintains it? Does he attempt | nine hundred negroes. Such a number of hims to show that Popular Education is as general negroes would bring down German labor, as it and thorough at the South as at the North?- is well known that the Americans employ their that the South produces a more bountiful sur- negroes in preference, because they are more The days of his boyhood have passed away, plus of Teachers, male and female?—that skilled in blacking boots, and know how to and with them, we fear, has passed away the School-Books and Educational advancement wait on them better. They often buy for any originate in and proceed from the South?-that gro a dray and a wife, which they could not be ness of his Quakerism has remained. Here we Temperance and other Reforms have made must for a German. confess we are puzzled. We do not understand progress and taken firmest root in the South. Thirdly, we have no right to take away the while Dueling, Street fighting and wholesale property of the slaveholders without remusers. Gambling are among the 'peculiar institutions' ting them. These are the principal grounds abhorrence so extreme as to compel him to re- of the North?-or that Industry is most general the speaker took against the Germans follows and most effective, Production most ample, in with the plan of Emancipation. We regen and in maturer years permits him to become an Dwellings, Fruit-Trees, Gardens, &c., &c., most very much that the speaker, in the facilier inviting, and general improvement most rapid course of his speech, dwell upon a point of "I am no advocate of slavery," says Mr. Fish- and palpable at the South? No, we cannot re- view totally irrational, and in opposition to the er. Then your Southern friends and admirers member that even Ellwood Fisher asserts any sentiment of the Germans, and showed more at have most wofully-mi-taken you. You know such thing. He certainly cannot contend that the cold calculator and humorist, than of the that they are circulating your address by tens of Population increases most rapidly in the slave kindly-feeling philanthropist. Gad be granted. States, for there the census would confute him | the Germana are not so turned into viene and But he does contend, and cites statistics to prove | so ossified, so possessed by Mammon, that they that there is more wealth in the slave States to can barter feeling and pite, natural and divine forth a corresponding dogmatic austerity and and gratitude. Admiration and gratitude for each free person than there is in free States, and rights, for gain-that they could give the last

larger aggregate of wealth per head is an evi- ing the delivery of the speech, and appeared of dence of superior comfort and prosperity- applause interrupted the popular, even and World who generally bring very little property to the speaker who followed on the opposite with them-forget who produces the Southern side. The speaker himself fe it the weakness of another State in which one man owned all the land, which has a prospect of success, he must with extreme aversion, even to the degree of tw-of course the aggregate of property (not rest of the people, and of course all the proper- take a part, counting the slaves as property) in that State to our tone of the American towards the aggrees; each free person would be immensely greater he looks upon them as fellow-creatures, and if than in Michigan or South Carolina cither .- it is true as Mr. T. said, that they are beneath But would that State with one freeman and the whites, and cannot read and write, still an half a million Slaves be necessarily richer, unprejudiced person would throw a great part wiser, more virtuous or happy than the others? of the blame upon the whites themselves. It That question, and half a dozen such, answer is a crime against nature, on the part of the The following paragraph is in the Tribune of Mr. Fisher's paniphlet. His facts, where they States, greater even than the toleration of streeare not false facts, fail utterly to prove what he ry, that heavy punishments are affixed to the

Just hear Mr. Fisher himself on the previous We are constantly told that slavery is not so question. He asserts that in Cincinnati, as in bad a lot, and that many Europeans would save the eye of Europe and the civilized world, more slavery as a humane and divine institution -was most Northern cities, much ignorance and pre- it to the slaves, since they are fed, and annead, anomalous and discordant than Slavery, with a Quaker but has been turned out; was a Whig judice prevails with regard to the South. In said live free from care. But ask the precest deed! Where is Cincinnati? Where is the German whether he would exchange lots on tionist but has now run into the opposite ex-Christian population of that noble and rapidly he cannot reason the Delta lato the belief that across the Ohio from Cincinnati into that very in your face. There is a glorious good connect he is the most consistent man in the world .- South? There lies Kentucky, looking Cincintians at the polls, and demonstrate its love of The Delta is an independent paper. The Mo-nati right in the eye; and it is hardly half itberty and right, by extending them to every bile Advertiser publishes this short summary of thing in the form of man that breathes its air Mr. Fisher's course, and in common with the or treads its soil. It will be her greatest honor, Southern Whig press generally, refrains from which had the honor of giving birth to Mr. as I am sure it will be her greatest interest, to copying the absurd lecture of Fisher. His Fisher. Why not invite the Cincinnations to whole lecture was but a tirade against the in- step across into one or both of these States and by her greatest statesman. Its only fault is progress of Liberal Reform everywhere. No see the beneficence of Slavery with their own number of the Society of Friends, in good eyes? Why not ask them to mark how Virstanding, would disgrace himself so much as to ginia had outstripped Pennsylvania, and Kentucky Ohio? Can any one tell?

Mr. Fisher, it seems, is impelled by a conviction that "the evils belonging to Southern instiakes. It is an error that I am "the author of tutions are less than those of Northern." () a lecture in favor of Slavery, as a humane and course, we cannot agree with him, but we do Divine institution." It is fulse that I am a freely concede that bad is the best'-or rather, the better. But, what then? Do we endeavor ditionist" "rank" or sweet. It is a mistake to render either the one or the other conceited that the lecture is "a tirede against the institu- and contented? By no mean. While we bear tions and customs of the North and the pro- testimony against the wrongs of Southern Slavery, we are not the less carnest in our endeavors to mitigate the evils of whatever approaches it in the free States. We regard hired labor as alone. The portion of the Society called Ortho- a great and beneficent step forward from Slavery, but believe in, and work for a substitute for the former, which shall be far better than me for about two years, finally disowned me, either. We use each of the existing conditions for not attending their meetings and for not be- as arguments for a better; Mr. Fisher employs that which he esteems the better, but which the world pronounces the worse, to excuse and virnor in the final notification that I was "disown- toully uphold the other. Was this done like a philanthropist?- [Ed. Tribune.

Emancipation Discussion. The Danville Tribune thus notices the late emanpation discussion in that place:

The debate between Dr. Young and Capt. Kinaid took place at the time appointed and continues Friday and Saturday. The large and commodi-Presbyterian Church was well filled by citizens rom the town and county, and all the neighboring towns and counties. It was about the largest and ence we have ever seen assembled in this place, and the most attentive and orderly. Capt. Kineaid opened the discussion in quite an

able speech of an hour and a haif, and Dr. Young chased and hunted like the wild deer. Ask replied in an able and powerful effort of the same ength of time. The the ground that the evils belonging to Southern more interesting. We do not propose to determine The health of Louisville has never been hetter But instead of being an advocate of Slavery, I than it is at present—we are entirely free from any went so far in the strictness of my Quaker edu- that the emancipationists seem highly pleased with gross, is equally untenable. It is easily underepidemic, and we are glad to see our markets cation, as to refrain from using as articles of the result, and the pro-slavery men are certainly attended that this event cannot have the least in-South and the cotton-leoms of the North; but Capt. K. took too extreme grounds to maintain them, and such grounds as they do not hold to. Dr. to the same thing, whether the negroes work as Young presented a great array of facts from the best authenticated statistics, upon which he built slaves, or as hired or free negroes. Butafter the delivered here, in a city where, as in Northern arguments that we do not see have been or can be lapse of three years the number of working ne-The cholera is not decreasing at Cincinnati, but has entirely disappeared from New Albany, Madison, and Pittsburgh.

Cities generally, much ignorance and prejudice answered. His arguments upon the abstract question were scarcely less conclusive. Altogether, we may say of the debate, that it was a most interpopulous of the North. There was some pro-priety, therefore, that I should attempt to make us the substance of the several speeches made by

Germans and Sinvery.

Some vary extract effects have been made by the pro-slavery party to entist the Garmans of this city against the Emancipation morement. The effort seems to have resulted in a total failure. Supposing our readers would wish to know the feelings of Germans on this subject, we have translated some remarks from the Biselechter, a German paper of this city-

GERMAN MEETING AT THE COURT HOUSE. We are induced to notice this meeting at some length, because a kind of indirect reproach was there thrown upon the German poners of this city, as if they wished to leave their readers in uncertainty upon the most inportant question of the day.

The meeting was not very numerously attended. After waiting a long time for some move to be made by those who had called the

are to be hired out for three years to pay the His leading idea is the superiority of the so- cost of their transportation; it may now be as-

Now let us look into this. Concede that the of their own profit. Deep siles forget that the free States are constantly received usually triumphant orator. The public shound ing large accessions of people from the Old strong disapprolation by giving loud and an and a property, and how little chance they have to the ground he stood upon; so strong is still the enjoy any portion of it-and just try Mr. Fish- sense of right in the breast of a German, that er's test in the crucible of illustration. 'There he cannot defend sophistry and wrong, with the are Three Hundred Thousand Free Persons manly boldness of convection. He who is not such is his argument) In South Carolina, and furnished with grounds and argument, recess they own more property than a like number of upon phrases, and leaps from one natenable pa-Free Persons in Michigan; therefore, Slavery is sition to another. The German cannot do other a good thing, or at least not a bad one.' But erwise-he must condemn slavery, and in every stop; let us see about this: Suppose there were earnest attempt to root out this curse of the

The German cannot join in the contemptated with religious and political freedom, but high seek a scanty fare-amid snow and storm, rather than pick up its sugar in a warm room.

A word now upon the principal ground against the plan of Emmeripation. Sixty years and no more, might pass before the realisation

ill those would prolong slavery who would have t abolished only with full indemi-Sixty millions of dollars will never be raised in Kentucky for this object, so that it may me well be said that slavery shall continue forever. According to the plan of Emancipation, these born after the year 1860 are to be free, and so this measure would begin its blesed work in tex there would still be a truct. A preacher said some three weeks ago in a church of this place. if they could earry away one grain of sand from the largest mountain every million of years, and after the last grain had been carried away, after myriads of millions of years, deliv-

Let us be more merciful than the God of this priest, and grant the prayer of deliver, noe to the innocently condemned after the sands of one century have run out. No christian, at least, can bear the thought that this unfortunate class of men shall have no hope of deliverance. Let it not be said that they do not feel their lot, that they do not knew the worth of liberty, that their lot is not bad and the like, for they may fall under a hundred thousand different fates, where many a heart may be broken by distressing and crying wrongs. Not a year hife passed since a number of negroes, braving the severest punishment that awaited them in case of their recapture, fled away, and were then

them if the yoke of slavery is light, The second ground, which refers to the reduction of wages by the hiring out of the nefluence upon the price of labor, since it amounts

The third ground, as to whether a people has the right to abolish slavery without indemnifiknown the truth in a controversy between the two sections, particularly es those who defended the South were daily dead to the section of the debatacts, from copious notes taken at the cation, has been variously discussed, and distance the south were daily dead to the space, to commence their publication, from which discover in such regulations, any instituation of the fallules in which the prival degree of the discussion.

So On the evening of a certain day near the flower garden or the corn field, that so in the flower garden or the corn field, that so in the flower garden or the corn field, that so in the flower garden or the corn field, that so in the flower garden or the corn field, that so in the flower garden or the corn field, that so in the flower garden or the corn field, that so in the flower garden or the drawing remaining of a certain day near the flower garden or the corn field, that so in the flower garden or the corn field,